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The Open Meeting With Radio al-Andalus

With ash-Shaykh al-Mujahid
Mukhtar Abu al Zubayr
May Allah accept him

Originally Published in 1433 AH | 2012

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بسم الله الرحمن الرحيم

Al-Andalus Correspondent: In the Name of Allah, the Most Merciful, the Most Compassionate. Our land, Somalia, has been a theater of jihād in past years with the aim of implementing the sharīʿa in this country and spreading justice in society; it was also a defense by the umma against aggression aimed at plundering the resources with which Allah has endowed this land. We passed through diverse stages and multiple experiences, and after those years Allah enabled the mujāhidīn to implement the sharʿī order in most of the country, until the Islamic wilāyāt became a title of security, peace, and stability by virtue of the complete implementation of the sharīʿa. And now… how can we evaluate the stages through which the country has passed? What is the objective behind the establishment of Harakat al-Shabāb al-Mujāhidīn? What is the goal the mujāhidīn seek to reach? And what is the message of the leadership of jihād to the people? All of these matters we address in this special meeting with the amīr of Harakat al-Shabāb al-Mujāhidīn, Shaykh Mukhtār Abū al-Zubayr — may Allah preserve him.

Al-Andalus Correspondent: Our noble Shaykh, to begin: peace be upon you and the mercy of Allah and His blessings. First, I would like you to speak a little about the most important past generations of jihād in Somalia and about the founders of jihād in the Horn of Africa.

Shaykh Abū al-Zubayr: And upon you be peace and the mercy of Allah and His blessings. In the Name of Allah, praise be to Allah, and the good end is for the God-fearing, and there is no aggression except against the wrongdoers. May Allah send blessings upon Muḥammad and his family and all his companions. To proceed: first, we praise Allah, Glorified and Exalted, for facilitating this meeting for us. Then I thank the brothers in al-Andalus Radio, who in truth represent the summit among the Islamic jihādī radio stations that wage the struggle against the Crusaders who have invaded the lands of Islam, they fight with their sword and their tongue.

If we return to the answer to the question posed: in general, the history of jihād consists of continuous events that do not cease, and this confirms the saying of the Prophet, peace and blessings be upon him: “A group from my umma will continue fighting upon the truth, manifest, until the Day of Resurrection,” narrated by Muslim. The region of the Horn of Africa in which we live has always been one of the arenas of the Crusader wars in the Islamic world.

The Crusader wars in the Islamic world were concentrated in two regions: the first region was Bilād al-Shām, and the second region was the Horn of Africa, especially the land of the two migrations, and this confirms to us that it is an authentic part of the Islamic world. From this region emerged jihādī leaders who carried the banner from generation to generation — among them and the most famous of them: Imām Aḥmad Gurey, Sayyid Muḥammad ʿAbdullāh Ḥasan, Shaykh Bashīr, and Shaykh Ḥasan Barsanī. In truth, the most prominent jihādī experiences that passed through the region in terms of impact were two experiences:

- **The first experience:** the experience of Imām Aḥmad Gurey, may Allah have mercy on him, whose jihād was distinguished by several matters. The first distinction was the implementation of the law of Allah, spreading justice, and establishing Islamic emirates. Another distinction was the unification of the Muslim peoples in the Horn of Africa under the banner of the sharīʿa. You know that in the days of Imām Aḥmad

Gurey the Muslims were able to control most regions of Ethiopia except for some mountainous areas in which remnants of the Christians fortified themselves. Among the features of that jihād was also the region's connection with the rest of the Islamic world, where they found support and backing from Muslims and were an inseparable part of the jihād witnessed in the region. Among those who participated in jihād with the Imām were some Turks, Yemenis, Amharas, and others. It is known to this day that in the city of Harar many Muslims of different nationalities live and are known as the "Hararis"; these are remnants of the Islamic state built by Imām Aḥmad Gurey. Among the other signs was the Islam of many people in his time from among the pagans and the Christians, Allah made him a cause for their entering Islam. Also among the features of that jihād was its standing against the Portuguese colonialism in the sixteenth century CE which led the European campaigns, while Imām Aḥmad Gurey led the Muslims especially in East Africa.

- **The second experience:** that which passed through this region was the experience of Sayyid Muḥammad ʿAbdullāh Ḥasan, which was also a remarkable experience and became a cause for the failure of the conspiracies that aimed to divide the Islamic world, especially the Berlin Conference. He prevented the English from resting or settling in this region — meaning the Horn of Africa, especially Somalia. You know that at that time the British were a kingdom and a great empire upon which the sun never set. The Imām did not fight the English alone; rather he also fought the apostates and tribes that stood with the Crusaders. Likewise, he fought the Italians and the Ethiopians, and all of this we understand from his poetry. The jihād of Sayyid Muḥammad ʿAbdullāh Ḥasan was characterized by fighting the apostates, and he was the one who revived the practice of fighting the apostates, and this feature is evident in some of his poems, such as:

  (A poem from the poems of Sayyid Muḥammad ʿAbdullāh Ḥasan in the Somali language)

We may also briefly mention the biography of Shaykh Bashīr, who is considered a continuation of the Dervish movement; he and his father were raised in the headquarters of the Dervishes. If we describe the methodology of Shaykh Bashīr, then his methodology was pure, characterized by the qualities of Ahl al-Sunna wa-l-Jamāʿa and sound creed; this too we can infer from his few poems, such as his saying:

(A poem of Shaykh Bashīr in the Somali language)

Likewise Shaykh Ḥasan Barsanī, who resisted the Italians and revived jihād in this Muslim umma so that they would defend their families and their land from the invading Crusaders. The jihād that we are living now resembles the jihād of Imām Aḥmad Gurey in several matters, such as the circumstances and the contemporary reality. Many of the brothers used to read books of history such as the brother ʿUmar Dīrī — may Allah have mercy on him, and Muʿallim Ādam and others used to read the book *Futūḥ al-Ḥabasha* which narrates the history of Imām Aḥmad Gurey.

Al-Andalus Correspondent: Very well… our noble Shaykh, how do you evaluate the stage of the American invasion of this land in the early nineties, and could you speak to us about the men who participated in those battles such as Shaykh ʿAbdullāh Aḥmad Sahal and Shaykh ʿUmar Dheere?

Shaykh Abū al-Zubayr: That period was a very difficult period in which two matters came together: first, the colonial alliance that invaded the land under the leadership of America; and the other matter was the weakening of the mujāhidīn and their dispersal at a time when the need for them was extremely urgent. The UNOSOM stage and American colonialism. In it there were two lessons that always recur in the course of jihād.

The first lesson is that a small group steadfast upon the straight path, relying upon Allah, Allah grants it victory. Allah says: {How many a small group has overcome a large group by the permission of Allah, and Allah is with the patient}. This small group recorded an astonishing history that became an example emulated by the entire umma.

The second lesson we take from that period is the danger of lax and negligent leadership and traitors cooperating with the enemy upon jihād and the mujāhidīn, because they scattered the mujāhidīn at a time when the need for them was extremely severe. Allah, Glorified and Exalted, informed us in His Noble Book about the danger of such people; He, the Exalted said: {Had they gone forth among you, they would have increased you only in confusion, and they would have hurried about among you seeking discord, and among you are those who listen to them; and Allah is Knowing of the wrongdoers}.

In this brief opportunity we cannot speak in detail about the biography and history of these two mujāhid shaykhs; but if we take for example Shaykh ʿAbdullāh Aḥmad Sahal, he confronted the enemy while he was an elderly man and resisted the enemy until he paralyzed its movements, and Allah honored him by making the defeat of the enemies at his hands. And the brother ʿUmar Dheere, known as Abū Jabal, was the right hand of Shaykh Aḥmad Sahal, and the defeat of the Americans in Somalia became proverbial throughout the world. Allah, Glorified and Exalted, made these two shaykhs, along with a number of other men, a cause for all of that.

Al-Andalus Correspondent: In that war that took place with the Americans, what was the role of the muhājir brothers?

Shaykh Abū al-Zubayr: In truth their role was influential in many aspects, including training, support, participation, and other than that. At that time many important individuals came to Mogadishu, among them Shaykh Yūsuf al-ʿAyyirī, Sayf al-ʿAdl, and Abū al-Ḥasan al-Ṣaʿīdī. All of them were an aid to the two shaykhs. This was the starting point of the battles that Qāʿidat al-Jihād waged against the Americans, and Shaykh Usāma himself mentioned it in some of his speeches when he said that the fighting the Americans experienced in Somalia exposed the weakness and frailty of the American soldier.

Al-Andalus Correspondent: Of course this was the reason that made American blood the cheapest of blood. If we return to the situation through which the country is passing. the mujāhidīn govern vast lands in which the Islamic sharīʿa is fully implemented, and sharʿī courses are continuously held for society. the question here: from where was Harakat al-Shabāb al-Mujāhidīn founded, which administers all this area, what is its manhaj, and what is the objective and goal you wish to reach?

Shaykh Abū al-Zubayr: If we detail somewhat the condition in which Harakat al-Shabāb al-Mujāhidīn was established and the reasons behind that: in truth, at the time the movement was founded there were several matters. First, the jihādī work had been destroyed and demolished, and in general the daʿwa was weak, despite the fact that daʿwa was used as the pretext to halt jihād, while in reality jihād is part of the daʿwa.

Among the matters also was that the country entered internal disputes and wars between tribes, banditry spread, and security vanished. There was also the spread of missionary organizations throughout the homeland until they became a hidden state. Among the matters that cannot be forgotten is that the youth in general, who are the capital of the awakening and its strength, were afflicted by defeatism. The people split into two groups: a group that went to Europe and America, and a group that became occupied with worldly life and gathering wealth and abandoned all fields of daʿwa.

On top of all this, when the events of the eleventh of September occurred and Afghanistan was occupied and the world divided into two parts. A part of Muslims led by the mujāhidīn, and a part with the enemy, the movement was founded to be a refuge and center for the truthful mujāhidīn in this umma.

If we elaborate slightly on the beginning of the founding of the movement and the matters that were focused upon and in which every effort was exerted, we find among the first of them was how to spread the correct manhaj, especially the creed of al-walāʾ wa-l-barāʾ, al-ḥākimiyya, ruling by what Allah revealed, incitement, jihād and ribāṭ, urging the umma to preparation, holding sharʿī courses and lectures, and distributing books supporting the correct manhaj.

The second matter in which effort was expended was training and preparation, because when the umma is revived intellectually it must be qualified and trained militarily.

The third matter focused upon was how to bring the scholars and preachers into the ranks of jihād. Unfortunately at that time many scholars and preachers did not respond to the movement because they saw all these matters as mere dreams and visions that could not be realized. But by the grace of Allah, Allah blessed this planting and brought forth its fruits into the open. Allah the Exalted says: {Muḥammad is the Messenger of Allah, and those with him are firm against the disbelievers, merciful among themselves; you see them bowing and prostrating seeking bounty from Allah and pleasure… Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward}.

When matters were in this state, people began gathering from the regions in groups and individuals to receive training. The banner and call of jihād reached every place, and the brothers' strength in Mogadishu began to increase and develop. Among the matters that can be mentioned at that time is the detachment sent to Ethiopia at the beginning of 2005. It was truly the army of hardship, because it was in a difficult time: a period of drought, a long road, many enemies, and few numbers. On top of that, the two commanders leading that detachment were both killed on the road before reaching the intended objective, they were the brother Muḥammad Daqnī and the brother ʿUmar Dheere. That detachment was a clear sign of the globality of jihād: the aspirations of the brothers from the beginning were that jihād has no borders; wherever there is an oppressed Muslim, jihād therein continues and does not stop, and they must wage jihād and support the Muslims. I remind the brothers not to forget those who remained from that detachment and not to forget their merit, and we ask Allah for steadfastness for them.

If you return to the manhaj and the objectives: the manhaj is the manhaj of Ahl al-Sunna wa-l-Jamāʿa and adherence to the Book of Allah and the Sunna of His Messenger and uprightness upon them according to the understanding of the Companions, the Followers, and the Followers of the Followers, for Allah chose them to carry this message and the daʿwa.

The objectives upon which the movement was established, foremost among them is establishing the religion of Allah and restoring the Islamic caliphate, and this is the primary objective. The second objective is repelling and resisting the global Crusader aggression in general, and specifically fighting the Christians of al-Ḥabasha. Among the objectives also is establishing a Muslim society upright upon the worship of Allah and compliant with the law of Allah; also confronting the ṭawāghīt and the secular governments; reviving the neglected religious obligations such as preparation, jihād, fighting, al-walāʾ wa-l-barāʾ; unifying the Islamic umma under the banner of the radiant sharīʿa; releasing the imprisoned Muslims in prisons; preserving the wealth and resources of the Muslims from enemies who plunder them and working toward self-sufficiency. Praise be to Allah, some of these objectives have been achieved, and we ask Allah to realize what remains of them.

The first generation who began this work, some of them Allah chose, and some of them still remain until now, and we ask Allah to make us among those He mentioned in His saying: {Among the believers are men who were true to what they pledged to Allah; among them is he who fulfilled his vow and among them is he who awaits, and they did not alter in the least}.

Al-Andalus Correspondent: Our noble Shaykh… if you permit me, many people think that Harakat al-Shabāb did not have an effective role in the Islamic Courts that were established in Mogadishu in 2006. How do you answer this question?

Shaykh Abū al-Zubayr: As is always the case, history is distorted from its reality and the fruits of jihād are stolen. Most of the mujāhidīn are occupied with sacrifice, jihād, and supporting the religion, and often people come who had neither participation nor sacrifices and were in their homes and offices; they write the heroics and history and interpret and explain them however they wish. I advise the mujāhidīn to write the history of jihād and the mujāhidīn themselves, to preserve the purity of the banner and the manhaj, and to be vigilant against the traitors who lie in wait for the fruits of jihād. I particularly address the brothers who work in media to take this aspect upon themselves.

Returning to the answer to the question: the history of the courts was among the matters that were distorted in a very bad way and whose fruits were stolen, carried out by a small opportunistic faction that hijacked it, and history exposed their agency and apostasy.

The basis of the courts, if we give some detail: when the last courts appeared, the city of Mogadishu was passing through an extremely difficult situation in terms of security and living conditions. At that time kidnapping operations spread among Somalis and then ransoming them for money. This matter planted fear, terror, and anxiety among the Muslim society in Mogadishu. While matters were in this state, the brothers continued preparation and readiness. The two brothers ʿUmar Dheere and Muʿallim Ādam held meetings with some notables of Mogadishu and presented to them the issue of establishing a court and that the mujāhid brothers would undertake managing its affairs and protecting it. After they discussed the matter, took into consideration the experience of the previous courts, and placed precautions for all expected possibilities, at the beginning an incident occurred in which one of the merchants in Mogadishu was kidnapped by some men and imprisoned.

The brothers moved, specifically the brother Muʿallim Ādam and the brother Muḥammad Daqnī — and took with them a number of brothers to release this Muslim man. That operation was a blessed operation: the man was released, some of the kidnappers were killed and some dispersed, and in the operation the brother ʿAbd al-ʿAzīr, the martyr of al-ḥisba, was killed. That operation changed all the conditions in Mogadishu, ended the kidnappings, and everyone who had a kidnapped man had him released. People were

encouraged to establish more courts, and most of the courts were administered by the brothers. For example, the martyr Shaykh Ibrāhīm Ḥāshī, the brother Shaʿbān, the brother Abū Qutayba, and the brother Muḥyī al-Dīn. All were founders of the courts.

After that, as is known, any project that succeeds and gains some fame among the people is imitated; thus people of private interests attempted to open a number of courts, and from here the matter began. The battles that erupted then, such as the battle of "Jaljaltu," I was a witness to it. The Union of Courts at that time apologized for participating in the battle under the pretext of insufficient strength and that all they could do was protect and guard their headquarters. So the brothers relied upon Allah and entered the battle, and the brother ʿAbdullāh Ṣalād assumed the leadership of the battle, and the efforts he exerted had a major role in this battle. When the signs of victory appeared, the hypocrites who were in the ranks of the courts returned and began riding the wave and entered at the end of the battle, exactly as Allah informed us about the hypocrites in every time and place. Allah, Glorified and Exalted, says: {Those who wait for you — if there is for you a victory from Allah they say, "Were we not with you?" and if the disbelievers have a share they say, "Did we not gain advantage over you and protect you from the believers?" Allah will judge between you on the Day of Resurrection, and Allah will never grant the disbelievers over the believers a way}.

In general, the beginning of the courts was in this manner. After the warlords were defeated and expelled from Mogadishu and their sites were taken, the administrations of the Union of Courts were established. It was a mixed, random, and weak administration that contained all persons. At the same time different objectives appeared among the individuals who were in the administration of the Union of Courts. Among the most important matters of dispute was the issue of negotiations and sharing power with the government of apostasy in the time of ʿAbdullāh Yūsuf. The conflict over this matter was very clear. Many people saw participation in the government with some ministers and did not look to principles and objectives. Another matter was the complete implementation of the law of Allah, in it there was much procrastination and disagreement, and this clarifies that there were many climbers and opportunists benefiting from the loopholes.

After that came the testing promised by Allah. Allah, Glorified and Exalted, says: {Allah would not leave the believers upon what you are upon until He distinguishes the impure from the pure}. And He the Exalted says: {Those days We alternate among the people so that Allah may know those who believe and take martyrs from among you, and Allah does not love the wrongdoers; and so that Allah may purify those who believe and destroy the disbelievers}. We ask Allah, Glorified and Exalted, to make us among the people steadfast upon this path and to conclude for us with martyrdom.

Al-Andalus Correspondent: Our noble Shaykh… Islam and disbelief are in continuous conflict, and you as mujāhidīn, in your view what do you see as the difference between this stage and the previous stages of conspiracies and trials that you faced on the path of jihād?

Shaykh Abū al-Zubayr: The mujāhidīn passed through different stages and faced various conspiracies. Those conspiracies were at times characterized by inducement, at times by intimidation, and at other times by plotting and deception. They were harsh, continuous conspiracies that never ceased.

Before addressing the most prominent stages we passed through, we consider a study prepared by an American center in 2008, the RAND Center. This study shows the Western plans through which Western states fight jihādī movements in particular and Islamists in general, and from it we can understand the different methods they use to encircle or distort the mujāhidīn. The study carries a broad vision, as it addressed the history of armed groups

from 1986 to 2006, whether communist, Islamic, crusader, or others, groups that appeared in different continents such as Europe, Latin America, Africa, and Asia. The number of those groups reached 648 armed movements and groups that appeared during a period of 38 years, their objectives differed and their sizes differed. In the end the study concluded that all those groups ended.

The study indicates that those groups ended in four ways:

10% achieved the objectives for which they arose.

7% were militarily defeated and crushed and exterminated, and these two categories are the smallest.

The third percentage is 40%, which are groups defeated through security means by penetrating them, spreading rumors, and placing agents inside them until they were able to eliminate them and divert them from their path, and this is a high percentage.

The final percentage, 43%, were politically contained by incorporating them into the side or state they were confronting, either through negotiations or political dialogues until they were fully encircled under the system they opposed, and they were thrown some positions as occurred in some cases we saw.

The results of the study and the advice directed to the Americans were summarized in several matters. First: they said we must focus on security and intelligence war, surveillance, penetration, eliminating leaderships, bombardment, and the like, especially when fighting jihādī groups, and that we must not preoccupy ourselves with military force, taking a lesson from the war in Iraq. The second advice related to the war of ideas: that they should direct the moderates against the mujāhidīn by spreading doubts and using corrupt scholars, and this method is important for them. Third: they said we do not need much military force, but we must not be in the forefront as Americans and Europeans; rather we use the method of proxy warfare using other parties such as neighboring states, regional states, states belonging to the Islamic world, the Ṣaḥawāt, and mobilizing tribes, while we remain in the background undertaking training, support, and leadership. Indeed this is what we see applied to us in reality.

This is not the only study; there are many studies prepared by centers such as ICG, the International Crisis Group — one of the think tanks relied upon by the West. They published two famous studies: in one they advised that rule in Egypt be handed to the Muslim Brotherhood or they be included in it because they are a moderate current that can be coexisted with and understood; and the second study spoke about Palestine in particular, specifically about dealing with Ḥamās. They called for opening dialogue with Ḥamās and reaching an understanding with them, and said that the lands occupied by Israel in 1967 must be withdrawn from and that Ḥamās establish a state there so that they would be in confrontation with the mujāhidīn in Palestine.

Added to all this is the speech delivered by Obama to the Islamic world, from which we take two summarized passages. Among his words in the Arabic translation: Today I announce new global efforts with the Organization of the Islamic Conference to eliminate the disease of polio and we will seek to expand partnership with Islamic communities to promote the health of children and mothers. He added: All these matters must be accomplished through partnership; Americans are ready to work with citizens and governments and with civil organizations, religious leaders, and commercial and professional companies in Islamic societies around the world. This means the Americans moved toward using Islamic

associations, religious parties, and merchants to implement their objectives toward the Islamic world.

If we return to the most dangerous conspiracies that faced jihād in the recent period, it can be said the greatest of them was the Asmara conspiracy. In that meeting what was called the Alliance for the Re-Liberation of Somalia was established, a mixed alliance between secularists and apostates from parliament, and at that time the crusader state undertook sponsorship and supervision over them. But by the grace of Allah, as is the habit of falsehood, at the beginning they find fame and reputation and then quickly collapse and fall. Afterwards, as you know, splits and disagreements occurred from Asmara to Djibouti until matters reached the current conflict between the two Sharīfs.

From here we find that when people deviate from the path, things may appear from them that cannot be imagined: those who yesterday called for jihād against the invading occupiers on the land of Islam you see them beside the occupier against the Muslims; those who called for judging by the Book of Allah you see today calling for judging by man-made laws and fighting the law of Allah; those who called for fighting the warlords you see today standing with the warlords; and those who called for supporting and assisting the oppressed you see today exterminating the oppressed Muslims. Allah, Glorified and Exalted, says: {Recite to them the story of the one to whom We gave Our signs but he detached himself from them, so Satan followed him and he became among the deviators; and had We willed We would have elevated him by them but he inclined to the earth and followed his desire, his likeness is like that of a dog: if you drive it away it pants or if you leave it it pants. That is the likeness of the people who denied Our signs, so relate the stories that they may reflect}.

Sayyid Quṭb, may Allah have mercy on him, says: The slight deviation at the beginning of the path ends in complete deviation at the end of the path, and the bearer of the daʿwa who accepts compromise in part of it, even a little, cannot stop once he first concedes it because his readiness to concede increases every time he steps back.

The second conspiracy is that in which an apostate Sharīf was chosen and handed authority, and the Council of Reconciliation was established, in reality a council of hypocrisy in order to give them legitimacy. The conspiracies that followed were mostly military campaigns against the Islamic provinces in order to uproot them from the place.

Al-Andalus Correspondent: Our noble Shaykh… let us pause for a moment at the issue of the evil scholars in particular. What was their role in the crusader campaign against jihād and the mujāhidīn?

Shaykh Abū al-Zubayr: In reality, the Muslim Ummah was deceived by the evil scholars, and this is nothing strange; rather it is something that has existed before. In contemporary history, as we know, it was the evil scholars who issued rulings permitting a permanent peace with the Jews, who issued rulings allowing crusader forces into the Land of the Two Holy Sanctuaries, and who permitted ribā. ʿAbd Allāh ibn al-Mubārak said: "Nothing corrupted the religion except kings, evil rabbis, and its monks." The salaf used to say that whoever among our scholars deviates resembles the Jews, because the Jews knew the truth and abandoned it, and the evil scholars possess knowledge yet abandon it. In the modern era the crusaders rely on a strategy of fighting religion with religion: they call the moderates and push them against the extremists. When Shayṭān wishes to make a person slip, he approaches from two directions: desires such as wealth, position, and what the soul loves, and doubts in creed and principles by spreading confusion around them. This conspiracy was difficult and required effort. Its starting point was casting doubt on the legitimacy of jihād and fighting and spreading suspicions around it, and this occurred before the

Ethiopians left the country. There was also granting legitimacy to the apostate government led by Sharif and presenting it as an Islamic government. Another point was granting legitimacy to the crusader AMISOM forces and portraying their presence as agreed upon and helpful in maintaining security, which contradicts all Islamic principles. There was also spreading confusion and attacking the methodology and creed and similar matters. In general, the enemy's plan was built upon the foundations upon which jihād stood at that time. When the Ummah was united against its enemy, several steps were studied: since the Ummah was united, ʿAbd Allāh Yūsuf was an unpopular person which united people against him in order to fight him and expel him from the place; secondly, all the Muslims in the region harbored hatred toward the Ethiopians, so they had to be removed and others brought; thirdly, a portion of tribal leadership was directed against the mujāhidīn so the mujāhidīn would lose popularity and support; fourthly, evil scholars and deviant movements were used and directed against the mujāhidīn, and these, as you know, were established at the Djibouti conference and the Alliance was its nucleus. All these axes were intended to remove the pillars of jihād one after another so that the mujāhidīn would stand exposed, and the most dangerous of them was the use of the evil scholars about whom the Somali poet spoke.

Al-Andalus Correspondent: Shaykh, it is known you were very close to the martyr, God willing, Muallim Ādam Hāshī. When he was killed, how did you receive the news and what did you feel at that time?

Shaykh Abū al-Zubayr: Truly, brother Muallim Ādam was dear to me. No difficult moment passed except that I remembered him and ʿAbd Allāh Ṣalād and ʿUmar Dheere. He was a great support for all Muslims. That night, late near midnight, we spoke by phone, and he promised me and said: "I have much news for you, let us speak in the morning," but Allāh decreed that it would be our final call. When the house was being bombed the news reached me shortly before the ṣalāt al-ṣubḥ that Muallim Ādam's home was being struck from the air. Many thoughts passed through my mind and I hoped that the Shaykh was absent from the home and would survive the bombardment. I continued thinking until it became clear to me that the brother had been killed along with the brothers who were accompanying him and the house was completely destroyed. His death affected me greatly. That stage was a critical phase: the work was in a stage of re-establishment and the war was unstable.

Al-Andalus Correspondent: Shaykh Mukhtār, what do you remember about the Muallim in terms of war, dealings, perceptiveness, and the things you knew about him?

Shaykh Abū al-Zubayr: The things I knew about the brother were that he devoted his entire life to jihād. He was a man of seriousness and sacrifice, skilled in public relations and attracting people. He knew the types of people and distinguished between them and possessed insight. He participated in many jihād arenas and was among the founders of this work. Among the notable matters is that many of the pillars of the work were established by him, such as media, where he founded the first jihādī media group whose influence spread everywhere, and the brother was behind that and possessed a media sense. Among the things he established was launching the first companies for collecting spoils, and his saying was "My provision has been placed under the shade of my spear." Those companies captured much from the neighboring crusader states, and those spoils were the first foundation upon which this work was built. Likewise among the matters in which he was at the forefront was the first center of the movement, the Ṣalāḥ al-Dīn Mu'askar, for he founded it. He was also the one who sent brothers to Afghanistan to receive training and often carried out preparations and arrangements. The brother was an honor for the entire Ummah, especially the tribe to which he belonged, and I advise the youth of his tribe to follow the path of Muallim Ādam and to take him as a role model and to avenge his blood from the crusaders, the Americans, and the hypocrites who participated in his killing. We ask Allāh to

raise his rank and to place him among the prophets, the truthful, the martyrs, and the righteous.

Al-Andalus Correspondent: We thank you, our Shaykh, for accepting our request and giving us this opportunity to conduct this interview with you. May Allāh reward you on our behalf and on behalf of Islam with the best reward. It remains for us to thank our listeners in all the Islamic provinces in the land of Somalia for following our program “Special meeting.” We say: may Allāh reward you with good, and peace, mercy, and blessings of Allāh be upon you.

Greetings from your brothers from the al-Firdous Foundation